
CHAPTER VIII

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Materials (dravyas) used in the sacrifices play a very important role in deciding the nature of Vedic-yajñas. It was one of the five constituents of the sacrifice, the other four being mantra, devatā, ṛtvik and yajamāna. On the basis of different nature of materials the Śrauta sacrifices were classified into two saṁsthās viz. havirvājña and soma saṁsthā. The former saṁsthā included the offerings of milk, grains, animals etc., whereas the latter had soma as its main material.

SECTION A : OFFERING MATERIALS

(I) Nature and kinds of Śrauta Materials:- In the Vedic rituals materials of various kinds and nature were offered to the deities in order to make them pleased. Generally people offer those very things which they themselves use and like. If they are vegetarians, they offer vegetarian materials and if they are non-vegetarians they offer non-vegetarian materials. Materials used in Vedic yajñas are of the following nature:

(a) Milk and its preparations:- Milk was frequently used in the Śrauta rites. The milk of cow was the chief offering material at Agnihotra-rite. Milk was offered for Vāyudevatā at the Cāturmāsya also.¹ Āmikṣā, payasyā, Vājin, sānnāyya, butter and ghee were the preparation of milk which were offered in śrauta rites. Āmikṣā, whose synonym is payasyā, is a mixture of coagulated milk and fresh boiled milk. If this āmikṣā is put in a piece of cloth and squeezed then the liquid portion, which oozes out of the āmikṣā, is called vājin.² At the soma sacrifice āmikṣā was offered into an-³vāhārya in order to please the deities of the sacrifice. Payasyā

was generally offered to Maitrāvaruṇa in the Dākṣāyaṇa sacrifice.⁴ Vājin was offered to the deities called Vājins, at the Cāturmāsya sacrifice.⁵ Sānnāyya is a mixture of fresh heated milk and sour milk or curds of the preceding night's milking. It was offered to Indra or Mahendra by a person who had or had not performed a soma sacrifice.⁶ Curds (dadhī) is also a preparation of milk. It was offered as an oblation at Āgrayana.⁷ It was offered at Darśapūrṇamāsa also.⁸ Butter (navanīta) was used at the subsidiaries of the Śyena sacrifice.⁹

In the Śrauta rituals, ghee has been given a high respect and importance. It held an unique position among the offering materials. It was offered at the Agnihotra if a yajamāna desired for 'tejas'.¹⁰ Moreover, where no offering is stated then it was the ghee that was offered into Bhavanīya with the juhū.¹¹ The frequent use of ghee shows that it was easily available in Vedic society. Apart from serving the purpose of an offering material it keeps the fire burning. Also, it was the ghee with whose importance its generator, cow, occupied a high place among the animals and gained social status. The offering materials viz. milk and its preparations were regarded as power-giving. Ghee itself was regarded a symbol of power. ŚBr. describes it as a vajra.¹² In the Vedic society, the ritual of offering these materials aimed at making gods powerful and happy, and to get these things in return in a large quantity.

(b) Grains and their preparations:- Grains were an important constituent of offering materials of Śrauta rituals. Āgrayana-istī is the best example of the rites in which grains were offered to the gods.¹³

Barley (yava), rice (brīhi), black rice, dhāna, saktu, lājā, tila, syāmāka, śaśpa and tokma were the grains, and purodāśa, caru, karambha, mantha, apūpa, yavāgū etc. were the preparations of grains to be offered in Śrauta rituals. Barley and rice (in the form of Purodāśa) were the chief offering materials of Agrayana-īṣṭi.¹⁴ Black rice (in the form of caru) were offered to Nirṛti at the Rājasūya sacrifice.¹⁵ Dhāna (grains of barley), saktu (powder of parched barley) and lājā (fried or parched rice grains) were offered at the Asvamedha sacrifice.¹⁶ Saktu was offered at the end of Pasubandha also.¹⁷ Saktu was regarded as the form of gods and thus the latter were pleased with the former.¹⁸ Tila were offered at the Śatarudriya homa of Agnicayana sacrifice.¹⁹ Śaśpa,²⁰ tokma,^{20a} nagnahu and syāmāka²¹ were used at Sautrāmanī (to prepare surā). Karambha is the mixture of saktus and curds.²² It is the sacrificial food for Pūṣan who has no teeth to chew the hard food.²³ The flour of Karambha was used for preparing the savaniya-purodāśa at the soma-pressings.²⁴ Mantha, prepared by mixing milk of a cow with half-ground barley and stirred with a sugarcane-stick, is the material used in Mahāpitryajña of Cāturmasyas.²⁵ Apūpa, a purodāśa made of barley or rice and baked on the domestic fire, was the material of Agnyādheya sacrifice.²⁶ Yavāgū, a gruel prepared from rice or barley, was the material for Agnihotra oblations at the night preceding the Sānnāyya.²⁷ Pounded rice or flour of barley etc; baked on Gārhapatya fire, on the kapāla, was known as Purodāśa.²⁸ In its size, it was as large as the hoof of a horse.²⁹ The Purodāśa for gods was prepared on kapālas of various number. At the Darśapūrṇamāsa, eight kapāla purodāśa for Agni, eleven kapāla purodāśa for Agni-Soma and twelve kapāla purodāśa for Indra-agni was offered.³⁰ At the Mitravindeṣṭi,

various puroḍāśas viz. eight kapāla puroḍāśa for Agni, ten kapāla puroḍāśa for Varuṇa, eleven kapāla puroḍāśa for Indra, twelve kapāla or eight kapāla puroḍāśa for Savitā and ten kapāla puroḍāśa for Tvastā, were offered.³¹ At the Pravargya two Puroḍāśas were known as Rauhina-puroḍāśas.³² Puroḍāśa was offered for fulfilling the ambitions also. For instance, eight kapāla puroḍāśa was offered with the desire for heaven.³³ For abhicāra karma eleven kapāla puroḍāśa for Indra and seven kapāla puroḍāśa for Maruts was offered.³⁴

Caru was prepared from unpounded rice or barley grains and was cooked in water with butter or milk mixed with it. The vessel in which it was served was known as carusthālī. Caru was offered to various gods. For example, at the Mitravindeṣṭi it was offered to Soma, Mitra, Bṛhaspati, Pūṣan and Sarasvatī.³⁵ At the Kaukili Sauntrāmaṇī caru, cooked with ghr̥ta was offered to Aditi.³⁶ At the Vājapeya, naivāra-caru for Bṛhaspati was prepared.³⁷ Caru was also offered to fulfil the ambitions. For example, it was offered to Sūrya with the ambition for brahmavarcaś.³⁸

A material, forbidden by Śruti, was not administered in the ritual performance as it could lead a yajamāna to the disastrous results.³⁹ Among the grains, Varaka, Kodrava and Māṣa were forbidden for offering.⁴⁰

The nature and kinds of offering materials in the form of grains show the progressive stage of cultivation and agriculture in Vedic society. The various preparations from grains show the interest of people in different dishes and their skill in the science of cooking. They offered the various dishes, they themselves liked, to the gods to make the latter happy.

(c) Animals:- Animals were also one of the offering materials in Śrauta sacrifices. Due to its being main material, one of the sacrifices was called Paśubandha. Animals were offered in soma sacrifices also. The Śrauta-texts prescribe different animals for different gods:⁴¹ a milch cow for Vāyu;⁴² a young ox for Indra;⁴³ barren cows for Maitrāvaruṇa, Vajśvadeva and Brhaspati;⁴⁴ a black ram for Varuṇa;⁴⁵ he-goat for Agni;⁴⁶ he-goat for Indra-Agni;⁴⁷ ewe for Sarasvati;⁴⁸ hornless goats for Prajāpati;⁴⁹ hornless bull for Prajāpati;⁵⁰ red he-goat for Aśvins;⁵¹ spotted cow for Maruts;⁵² and a white goat for Brhaspati.⁵³ Maitrāyaṇī Saṃhitā prescribes dove, owl and hare for Nirṛti.⁵⁴ Besides these animals, gomṛga (a wild ox),⁵⁵ traita,⁵⁶ Vadaba⁵⁷ and a dog⁵⁸ were also killed in the Śrauta rites. A living tortoise was deposited in the first layer of the fire-altar.⁵⁹ The ritual symbolizes the creation of world by Prajāpati having formed himself as a tortoise.⁶⁰ Even a frog was also killed in Agnicayana.⁶¹ The skins of the animals, without vapā, were also offered at the Sarvamedha-sacrifice.⁶² If the yajamāna died during the performance of rituals then his person was placed upon a black antelope-skin, spread on a pyre.⁶³ Thus skin of antelope was also offered in fire.

A he-goat, to be offered at Nirūdha-Paśubandha, was meant for either of the gods viz. Indra-agni, Sūrya and Prajāpati.⁶⁴ The animal was offered by cutting his varied limbs.⁶⁵ The animal was offered to gods by making it purified with water,⁶⁶ because everybody likes to have a pure thing. The various gods were made pleased by offering various animals only to get a large number of animals because the vedic people were the agriculturists. The desire for animals also shows their interest in animal-keeping.

(d) Vānaspatyān:- The offering material was related to the trees also. Vikāṁkata, Udumbara, Palāśa, Samī, Nyagrodha, Kāśmārya, Khadira, Bilva and Rohitaka are the trees which were regarded as sacrificial trees.⁶⁷ At the Agnicayana, Kātyāyana has prescribed Vikāṁkata, Udumbara and Palāśa as the trees from which Samidhās were used.⁶⁸ Samidhās were the chief offering material of Agnyādhāna⁶⁹ and this is the best example of offering material related to Vānaspati. At the Punarādhāna Kuśa was used.⁷⁰ Karkandhu, Kuvala and Badara have also been referred to in the ritual-texts.⁷¹ Herbs and Vānaspatīs were offered into the Bhavaniya, at the Sarvamedha.⁷²

On the one hand Samidhās were helpful in keeping the sacrificial fires burning and on the other hand they were offered with the reason that gods might give (i.e. produce) new and more trees which was the essential requirement of agriculturists and animal-keepers.

(e) Soma:- In the rituals of Soma-rites, Soma was the main offering material and the popular drink of gods.⁷³ It was offered to the gods through various grahas viz. Upāmsugraha, antaryāma graha, dvidevatya graha, aindravāyava graha etc.⁷⁴ Keith observes that "the most important of all offerings in the eyes of the priests was certainly Soma," because according to him "the Rgveda in the main is a collection based on the Soma sacrifice, though not exclusively devoted to it."⁷⁵ At the Soma-sacrifice, soma was bought by giving an immaculate (virgin) cow, of one year's age, to its seller.⁷⁶ At the Rājasūya, Soma was bought against ten heifers.⁷⁷

In the Soma sacrifices besides soma, surā was also offered. At the Sautrāmanī⁷⁸ and Vājapeya⁷⁹ Surā was offered.

In this way it is clear that the materials of various kinds, used in the Śrauta rites, were of the varying nature. They

were offered to the gods to please them and to get them (the materials) back in large quantity.

(II) Purpose of Using Different Materials:- The main purpose of using different materials was the performance of rituals. But, it is seen that sometimes the use of a particular material depended upon a particular desire. For example, Soma was the chief material in the Soma-sacrifices. The gods were cheered by the draughts of Soma and they lived a life of bliss.⁸⁰ Belvalkar and Ranade regard the Soma sacrifice as a sympathetic rain charm. According to them, as the pressed Soma lets down drops of juice^{and} ~~also~~ should Indra, the Lord of rain-cloud, pour down showers of heavenly water.⁸¹ Therefore the purpose of offering Soma was to get rain and bliss in return from the gods. The Agnihotra included different materials for different ambitions. Payasa, curds, ghee, oil, odana, barley, rice, soma, meat and water were offered for the fulfilment of 'all desires', indriya, tejas, śrī, prajā, grāma, power, brahmavarca, nourishment and long life, respectively.⁸²

Secondly, materials were used for pleasing the Pitaras, also. At the Pindapitr yajña the threads were placed near the rice-balls.⁸³ From the ritual it appears that the threads were placed as the clothes for Pitaras and it is clear from the verse "etavaḥ Pitaro vāsaḥ", recited in this ritual. Similarly, the use of water in these rituals could be taken as providing water to the Pitaras.

Thirdly, materials were used for the welfare of progeny also. For example, at the Varunaprāghāsa-parva Karambha-pots were prepared but one more than the number of the inmates the sacrificer had. Śrī. says that one Karambha-pot is meant for one person which means that the persons, who have been born, should be freed

from the net of Varuna and extra Karambha-pot is for the 'Prajā' that is still to be born and it is thought that 'would be Prajā' may also be freed from the net of Varuna.⁸⁴ The other reason of preparing an extra Karambha-pot was to substitute a pot with it if the former was broken during performance of rituals. Fourthly, tendency towards pomp and show was also one of the purposes for using materials. At the Īrṇamāsa-īsti, total number of twelve handfuls of grains were required for the three chief-offerings,⁸⁵ but the ritual shows that actually a cart full of grains was brought to the sacrificial place. The purpose of bringing the grains in a large quantity was displaying the riches of the yajamāna which indicates that external appendage (show) had crept in the performance of rituals as well as in the common behaviour of some people.

Fifthly, sometimes a material was used due to the non-availability of another thing. At the Darśeṣṭi an option had been given that either Palāśa or Śamī branch was brought.⁸⁶ It was prescribed perhaps with the reason that if the former tree was not available in a particular region then branch could be taken of the latter tree.

Sixthly, hatred towards one thing becomes the purpose of using another thing. At the Cāturmāsya, effigies of a ram and sheep were prepared from barley.⁸⁷ C.G.Kashikar, quoting Mādhvācārya, also says that the animal to be offered in the animal sacrifices was not a living animal, but one made of flour (piṣṭapaśu).⁸⁸ The purpose of killing animals, made of flour, was clearly a hatred towards the killing of real animals and goodwill towards them.

(VII) Substitution of Materials: In the sacrifices offering material was always fixed for different rituals. However, their substitutes

have also been allowed due to various reasons and circumstances.

The substitution was allowed by the ācāryas. According to Jaimini, material, similar to the original one, could be used.⁸⁹ Śrauta-sūtras prescribe that for want of a particular substance a similar one, which was fit for sacrifice, could be substituted.⁹⁰ The reasons and circumstances, which lead to the substitution, are as follows:-

(a) Incompetency of a Material:- Śaṅ.ŚS prescribes that a substitute is administered if the proper material fails⁹¹ to yield the desired result. For example, if ānyādhāna did not produce some effective results then its samidhās were substituted by kuśas at the Punarādhāna.⁹² In the event of dying or disappearing the horse, which has been let loose for a year at the Āśvamedha sacrifice, another one was substituted in place of the former.⁹³

(b) Non-availability of a Material: Non-availability^{of} material also leads to the substitution. Yājñavalkya prescribes successive substitutes for milk to be offered at Agnihotra. According to him, if milk was not available then rice or barley could be offered. He further prescribes Śradhīs, forest herbs, flora and water as the successive substitutes⁹⁴ and at last he says ~~that~~ if nothing was available then oblation of truth into Śraddhā could be made because one, who gives oblation of truth, gets heaven.⁹⁵ At the Caturmāsya wool was pasted upon the effigies of a ram and a sheep, but if wool was not available then it was substituted by Kuśa.⁹⁶

(c) Specific Injunctions: Materials could be substituted due to the specific injunction also. The Śākyañāmāyana-sacrifice used to continue for thirty six years and at the close of each day the yajamāna went for hunting and from the flesh of animals - he killed - savaniya-puroḍāśa was prepared.⁹⁷ Thus, flesh, in place of grains, was used in preparing the savaniya-puroḍāśa, only due to specific injunction.⁹⁸

(d) Hatred towards killing of the Animals:- Sometimes substitution was done because of the hatred towards killing of the animals. When a voice arose against the killing of animals, the grains were accented for their substitution. Aitareya Brāhmaṇa very clearly accepts puroḍāśa as the substitute of animal. According to the Brāhmaṇa, performance of ritual with puroḍāśa was the performance with animal.⁹⁹ At the sixth Sadyaskra-ekāṇa, Agniṣomiya-animal could be substituted by a puroḍāśa.¹⁰⁰ After the Udayaniya-īṣṭi of Agniṣṭoma a barren cow was immolated for Mitra and Varuna, but it could also be substituted by āmiksā.¹⁰¹

(e) Aesthetic Consciousness:- For the construction of Vedic stones were used, but at the Agnicayana bricks of various shapes started to substitute the former. The reason for this substitution was clearly a development in artistic sense, a development from roughness to fineness. The use of bricks, in constructing the fire-altar in the shape of a bird, shows the aesthetic consciousness of Vedic people.

SECTION B: IMPLEMENTS

Apart from the offering materials, used in Śrauta rituals, other accessories were also essentially required for the successful performance of sacrifices. All these accessories were of the following kinds and nature:-

(A) Nature and kinds of the Implements, Weapons etc.

(i) Earthen:

(a) In the Śrauta rituals there used to be implements which were made of earth. At the Darśanpūrṇamāsa, the Pranita (water-pot) of one, who desired for status, was made of earth.¹⁰² Pātri was an earthen vessel on which dough for a puroḍāśa was prepared.¹⁰³ Kapalas

were used for baking the purodāśas.¹⁰⁴ Kumbhi was for keeping ānikṣa¹⁰⁵ and for cooking animal flesh.¹⁰⁶ Kumbha was used for collecting vasa-tīvarī waters.¹⁰⁷ Mahāvīra was an earthen-pot in which milk for Pravargya was boiled.¹⁰⁸ Ukhā was specially used at Agnicayana¹⁰⁹ and was prepared by the chief-queen.¹¹⁰ Sānnāyya was also kept in it.¹¹¹ Sthālī was used for keeping rice grains.¹¹² Ājyasthālī, Carusthālī, Agnihotrasthālī, Invāhāryasthālī etc. were its different forms.¹¹³ Pūtabhrt was also a name of sthālī which was used to keep the soma.¹¹⁴ Ekadhana was an earthen jug for keeping ekadhana waters.¹¹⁵ Bricks were the main implement for the construction of Agnicayana Vedi. At the Pitrmedha also bricks were used.¹¹⁵

(b) Stones:- Drṣad and Upala were the two milstones for crushing grains at Darśapūrnāmāsa.¹¹⁷ Stones to enclose the Gārhapatya hearth at Agnicayana were used.¹¹⁸ Grāvāṇa was a stone for pressing the soma stalks.¹¹⁹

(11) Vānaspatyān:- A large number of implements made of wood were also used in the Śrauta rituals. The implements known as Vānaspatyān are being given here alphabetically: Abhri was a spade made of bamboo which was used for digging earth,¹²⁰ Agnihotra-havanī, made of Vikāṅkata, was an offering spoon.¹²¹ Arrow,¹²² bow,¹²³ camasa (a ladle made of Nyagrodha),¹²⁴ chariot,¹²⁵ droṇakalāśa (bucket of Vikāṅkata),¹²⁶ idāsūna (mat of seeds),¹²⁷ juhū (an offering spoon of Palāśa),¹²⁸ Kārotara (sieve of bamboo),¹²⁹ mūsala,¹³⁰ mekṣaṇā (mixing rod made of Aśvattha),¹³¹ mayūkha (a kind of peg, made of udumbara),¹³² mahā-anaśa,¹³³ preṅkha (swing, made of udumbara, having a cord of muñja),¹³⁴ phalaka,¹³⁵ pots of different woods,¹³⁶ plough,¹³⁷ sata,¹³⁸ sphya,¹³⁹ seat (made of udumbara),¹⁴⁰ sruc (large offering spoon of udumbara),¹⁴¹ sruvā (a small dipping spoon of Khadira),¹⁴² sthāṇu,¹⁴³ svaru (splinter of wood

to be used in all the animal sacrifices¹⁴⁴, Śamku¹⁴⁵ (wooden splinter), Śamya (wooden yoke pin),¹⁴⁶ sūla¹⁴⁷ (wooden spit), Unabhr̥ta (of Asvattha),¹⁴⁸ vapāśrapanī (for roasting vapā)¹⁴⁹ etc. A cot was also used to place the bones of the dead upon it, at the Pitr̥medha.¹⁵⁰ The sacrificial implements which were not employed in offering an oblation into the fire, were made of the Vāraṇa-wood.¹⁵¹

The yūpa, in the Śrauta rituals, was mainly used to tie the sacrificial animals with it. It was thought to have Viṣṇu as its presiding deity. When about to cut it from a tree, an offering was made with a stanza addressed to Viṣṇu.¹⁵² It was regarded as a means of attaining the heaven.¹⁵³ The yajamāna and his wife ascend into the higher regions by it.¹⁵⁴ It was made of either of the tree viz. bilva, khadira and palāśa. Vaikhāṇasa Śr. Sū. adds Rohitaka also.¹⁵⁵ The length of the yūpa varied many a times. For example at the Soma sacrifice it was five to fifteen aratnis whereas at the Paśubandha it was only three or four aratnis.¹⁵⁶ But, Āp. ŚS prescribes its length equal to the height of the standing yajamāna with or without raised arms or standing on a chariot.¹⁵⁷ The length of yūpa equal to three or four aratnis was the most appropriate as it was sufficient for tying the victim animal with it, and these days also the long of wood, with which animals are tied, is equal to three or four aratnis. Its shape in Sattras was a particular one. It was mortar-shaped at its base.¹⁵⁸ Sattras lasted for a long period. This was why the yūpa was mortar-shaped at its base, because if it was thin, it would have been destroyed after a short period.

Darbha and muñja are also regarded as Vanaspati. A seat made of muñja cord was used at Sautrāmanī.¹⁵⁹ A muñja-yoktra was for girding up the wife of the yajamāna.¹⁶⁰ Darbha was used in making:

raśanā (a rope for twining round the yupa),¹⁶¹ Isikā (a brush to put collyrium),¹⁶² seat for Brahmā at Darśanpūrnamāsa¹⁶³ and garment for the wife of the yajamāna at the Vājapeya.¹⁶⁴

(III) Related to Animals:- In the Śrauta rituals some implements were made of the hair or other parts of the body of animals. For the surā purification Pavitra was made of the hair of cow and horse,¹⁶⁵ whereas the Pavitra for purifying the milk was made of the hair of goat and sheep.¹⁶⁶ At the Sautrāraṇī thirty two grahas were made of the thirty two bulls' hoofs.¹⁶⁷ Horn of black antelope was used by the initiated yajamāna to scratch himself.¹⁶⁸ Skins of animals, in the form of implements, were also used in Śrauta rituals. Skin of a black antelope was used for initiation.¹⁶⁹ Soma was placed upon the red skin of an anḍuḥa.¹⁷⁰ The red colour symbolizes the blood power. At the Rājasūya, tiger's skin was also used.¹⁷¹ The use of tiger skin symbolizes the kingship of the yajamāna because the skin also belongs to the king of animals. At the Rājasūya, the mention of leather quiver has also been made.¹⁷²

(IV) Metallic:- Some metallic implements were also used in Śrauta rituals. Axe for cutting a yupa;¹⁷³ kavaca,¹⁷⁴ needles of gold, silver and iron;¹⁷⁵ razor to be used by barber;¹⁷⁶ milk-pail,¹⁷⁷ copper-pots,¹⁷⁸ gold-necklaces;¹⁷⁹ gold-ear rings,¹⁸⁰ rukma;¹⁸¹ niṣka¹⁸² etc. all have been referred to in the Śrauta-rituals.

(B) Purpose : Every implement or weapon was made with a particular purpose. For example, initiated yajamāna was given a horn of an antelope to scratch himself. In fact, he could scratch with his fingertips i.e. nails also. But, a scratch made by nail could prove fatal as it could become septic. The ladles (srucis) were

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prescribed one arm in length.¹⁸³ Actually, their length was clearly to keep away and to save the arm of the sacrificer from coming into contact with direct heat of the burning fire while making offerings into it. Darbha was regarded pure that is why no purificatory ritual was performed upon it. It was used to purify the yajamāna.¹⁸⁴ At the Vājapeya, the wife of the yajamāna was given a garment of darbha to wear. The women were regarded impure (during menstruation period), therefore, such a garment was given to wear, for, the darbha garment was for purity.¹⁸⁵ Darbha is still regarded as pure and is used in religious ceremonies.

SECTION C: MATERIALS, IMPLEMENTS ETC. OF DIFFERENT RITUALS

It has been stated above that a large number of materials and implements were used in Śrauta rituals. Śrauta sūtras have sometimes prescribed the materials and implements of a rite before describing the latter fully.

(a) Agnyādheya (upavasathagavī)¹⁸⁶: Cow, new cloth, four water-pitchers, three udumbara sūlas, darvī, vapāsrapāṇī, eraka, upabharṇa, oil, ghee, sacred grass, sphya, thread etc. are the materials of Agnyādheya (upavasathagavī). Ūṣa, sikta, ākhūtkara, valmika-vapā, sūda, earth dug by boar, lotus-leaf, śarkarā, samids of various trees basket of muñja, three samids of citriya-aśvatha, three pieces of gold, three pieces of silver, horse, chariot-wheel, vṛhi for brahmaudana, all oṣadhis, red skin of an anaḍuḥa and new yajña-pots are the materials of Agnyādhāna.

(b) Punarādhāna¹⁸⁷:- Repaired chariot, resewn cloth, ox which has been let loose for the second time, basket of darbha, three bundles of darbha and the materials used in Agnyādhāna are for Punarādhāna also.

(c) Varṣarūnamāsa¹⁸⁸: Baudh.ŚS gives a list of important yajña-āyudhas as: sphya, kapālas, agnihotra-havaṇī, sūrpa, kṛṣṇājina, śamya, ulūkhala, mūsala, dr̥ṣad, upala. Besides these, there are: juhū, unabhr̥t,

sruca, dhruvā, prāsitra, idāpātra, mekṣṇā, pistodvapari, pranītas, ājyasthālī, veda, dārupātri, yoktra, veda-parivāsana, dhṛsti (stirring stick), idhmapravraścana, anvāhārya-sthālī, madanti, phalīkara-napātra, antardhānakata. Sphya, kapāla etc. are arranged two at a time, and according to their necessity.¹⁸⁹

(d) Agnihotra¹⁹⁰:- Fresh milk, rice-gruel, curd or melted butter are the sacrificial substances of the agnihotra rituals.

(e) Āgrayana¹⁹¹:- First fruit of paddy is the chief material of Āgrayana.

(f) Pindapitryajña¹⁹²:- Barhi (cut with a single stroke) darbha for strewing, Vrihi, Śūrpa, washed ulūkhala, mūsala, sthālī, sruva, mekṣṇā, eraka, unavamaṇa, oil, sphya, water-pitcher and yajña-pots are the material and implements for P.P.yajña.

(g) Paśubandha¹⁹³:- Three sticks (Pridhis) of Pūtadru tree, guggulu, sugandhi-tejana (Tejapatra), white wool taken from the place which is between the two horns of a ram, two raśanās, two vapāśrapanīs, wood with and without branch, hr̥dya-sūla, sticks (pridhis) of kṛṣṇa-arya, meitrāvaruṇa-stick, idhma, barhi, plakṣa-branch, carpet of idā (vetasa), yava, saktu, dadhi, hiranya etc. are the important accessories of Paśubandha which have been prescribed by Baudhāyana Śrauta Sūtra.

(h) Agnistoma¹⁹⁴:- Black antelope skin, black antelope horn, cloth, nekhalā, twenty two darbha puñjila, butter, collyrium, śikā, udumbara-stick, camasa, sthālī for vrata-pradāna, śikya, mekṣṇā, kumba, kurīra, yoktra, earthenpots and saku are the important implements of Agnistoma.

(i) Agnicayana¹⁹⁵:- Horse, ass, raśanā, abhri, earth, valmika-vapā, kṛṣṇājina, lotus-leaf, yoktra, water-pitcher, gold, broken kapālas, śarkarā, avāñjana-piṣṭa, ajaloma, Vaiśya, basket, a person expert

in preparing ukhā, are the important accessories of Agnicayana.

(j) Vājapeyā¹⁹⁶:- Black antelope-skin, rukmas of gold and silver, vastājina, gold-pot full of madhu, chariot wheel, naivāra, seventeen ūsa-puta etc. are the materials and implements of Vājapeya sacrifice.

The lists of materials, implements etc. given by the Śraṇta sūtras were for the convenience of a yajamāna. The lists were also advantageous for a yajamāna to collect and arrange for the materials before the performance of the rites. The materials were prescribed by keeping the nature of the deity of sacrifice in view. It was kept in mind what was to be offered to a particular deity in a particular rite. Moreover, the lists save the intermingling of materials of one ritual with that of the others.

CONCLUSION:- The various kinds of both the materials and implements throw a light on the development of the science of sacrifice in the Śraṇta period. They also display the richness of Vedic society. Offerings of different preparations of milk, grains, flesh etc. made to the gods, explicitly speak of the nature of food which the Vedic people themselves used to take. The use of metals reflect their acquaintance with metallurgy. There might be some professional metalists. And, the use of a large number of implements with different shapes shows the skill of Vedic people in diversified trades and arts.

R E F E R E N C E S

MATERIALS, IMPLEMENTS ETC. USED IN ŚRAUTA RITUALS

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१. ŚBr. 2.6.3.6.
२. Cf. KŚS. 4.4.8.
३. ŚBr. 4.2.4.18, 4.2.5.18.
४. KŚS. 4.6.6.
५. ĀpŚS. 8.2.8-9.
६. KŚS. 4.2.10.
७. Bhār. ŚS. 6.14.14.
८. Ibid. 2.8.11.
९. इयेने 'दृतिवनी तमाज्यं भवति' इति ॥ श्रुतं प्रकरणाच्छेनप्रधानागम् ।
Bhatta Dīpikā on Jai. 3.8.36.
१०. KŚS. 4.15.25.
११. KŚS. 1.8.38., 44-45.
१२. वज्री वाऽत्राज्यम् ŚBr. 1.5.3.4.
१३. KŚS. 4.6.1.
१४. KŚS. 4.6.2.
१५. KŚS. 15.3.14.
१६. KŚS. 20.4.31.
१७. Bauh. ŚS. 4.11.
१८. ŚBr. 1.3.2.13.
१९. ŚBr. 9.1.1.3.
- २०, २०ए. ŚBr. 12.7.2.10.
२१. KŚS. 19.1.20.
२२. कर्मो दध्ना संयुक्ताः सक्तवः । Vidyā on KŚS. 5.3.2.
२३. RV. 3.52.7, 6.57.2.
२४. Bhār. ŚS. 13.18.1.
२५. ĀpŚS. 8.14.14-15.
२६. ĀpŚS. 5.4.15.
२७. KŚS. 4.2.17.

२८. For the method of preparation of Purodāśa see: Kāne, P. V.
H. Dh. Śā. II (2), pp. 1032-33.
२९. Ap ŚS. 1. 25. 4.
३०. SBr. 1. 6. 2. 5., 1. 6. 3. 14, 1. 6. 4. 3.
३१. SBr. 11. 4. 3. 5.
३२. Ap ŚS. 15. 5. 20.
३३. Mān ŚS. 5. 1. 1. 19.
३४. Mān. ŚS. 5. 1. 7. 17.
३५. SBr. 11. 4. 3. 5.
३६. अदित्ये घृते चरुः । Vārāha ŚS. 3. 2. 4. 8.
३७. KŚS. XX 14. 2. 26
३८. TS. 2. 3. 2. 2-3
३९. प्रतिषिद्धं प्रत्यायात् । KŚS. 1. 6. 8.
Cf. Katha. Śār. 20. 8, MS. 3. 27, Śabara on Jai. 6. 3. 20.
४०. अयस्या वै वरुणाः, कोट्वाः, अयस्या वै माषाः इति । Śabara, Jai. 6. 3. 20.
४१. In the modern days also animals sacrifices are performed. In Himachal Pradesh goats, male-sheep, sheep, buffaloes, fowls, pigs, fish, lizards, are offered to different deities. -
Cf. Shashi, S. S., Himachal, pp. 217-18.
४२. Mān. ŚS. 5. 2. 10. 23.
४३. Mān. ŚS. 5. 2. 10. 21.
४४. KŚS. 13. 4. 4., Śv. ŚS. 6. 14. 7., Śān. ŚS. 8. 12. 5.
४५. Mān. ŚS. 5. 2. 10. 28.
- ४६, ४७. Mān. ŚS. 7. 1. 22. 2.
४८. Śān. ŚS. 14. 13. 2.
४९. Mān. ŚS. 7. 1. 2. 2.
५०. Mān. ŚS. 9. 2. 1. 3.
५१. Śān. ŚS. 15. 15. 2.
५२. KŚS. 15. 9. 14. TBr. 1. 3. 4. 1-2
५३. Mān. ŚS. 5. 2. 10. 42.
५४. MS. 3. 14. 19,
५५. KŚS. 20. 8. 1.

५६. Baudh. ŚS. 24. 39.
५७. Ibid.
५८. KŚS. 20. 1. 38. The slaying of a dog in the Asvamedha, according to Oldenberg is intended as the destruction of Hostile Powers, quoted Keith, RPV, Vol. 2, p. 345.
५९. KŚS. 17. 4. 28
६०. Cf. Kane, P. V. H. Dh. Śā. II (2), p. 1251., Mn. 2691.
६१. ŚBr. 9. 1. 2. 20
६२. KŚS. 21. 2. 5.
६३. KŚS. 25. 7. 19.
६४. KŚS. 6. 3. 26.
६५. KŚS. 6. 7. 6-7.
६६. KŚS. 6. 6. 2-4.
६७. Cf. ĀpŚS. 1. 5. 8.
६८. KŚS. 16. 4. 36-37, 40.
६९. KŚS. 4. 8. 1.
७०. KŚS. 4. 11. 7., Sacrifices in Himachal Pradesh include Floral offerings which consist of all kinds of flower, Durba (durba) and young barley - Cf. Shashi S. S., Himachal, p. 218.
७१. ŚBr. 12. 7. 2. 9.
७२. KŚS. 21. 2. 6.
७३. इति देवानां परममन्नं यत्सोमः । TS. 1. 3. 3. 2.
७४. Cf. Supra Ch. II Agnistoma.
७५. Keith, A. B. RPV, Vol. I, p. 283.
७६. ABr. 1. 27
७७. ĀpŚS. 18. 20. 15.
७८. ĀpŚS. 19. 1. 15
७९. Cf. KŚS. 14. 1. 14.
८०. Cf. Macdonell, A Vedic Reader for Students, p. 19.
८१. Belvalkar and Ranade: History of Indian Philosophy Vol. II, P. 16.

८२. Vt. ŚS. 8.5. (43). 29-18.
८३. एतदः पितरो वासो वध्वं पितर इति त्रीणि सुवाण्युमन्यसु ।
Śan. ŚS. 4.5.2, Cf. KŚS. 4.1.६. 16.
८४. ŚBr. 2.5.2.22.
८५. KŚS. 2.3.20-21, KŚS. 1.18.2.
८६. KŚS. 4.2.1.
८७. मेवमिधुनं च । KŚS. 5.3.6.
यमयो भवत । ŚBr. 2.5.3. B.
८८. Kashika-, C.G. The Vedic Sacrificial Rituals Through the Ages,
SI, 26th ICC, 1964, p.142. It is interesting to note that the
practice is still in vogue in Himachal Pradesh. Sometimes,
instead of a living creature images in flower or silver are
offered' Ghosh S.S. Himachal p.218.
८९. सामान्य तच्छिष्यो ऽपि हि । Jai. 6.3.27
९०. द्रव्यापचारे सामान्यं हवित्यं प्रतिनिदध्यात् । Man. ŚS. 3.1.3. शिष्टाभावे
सामान्यात्प्रतिनिधिः । सूत्र. K. Yajña Paribhāṣā Sūtra, 137.
९१. अर्कलोपे प्रतिनिधिः Śan. ŚS. 3.19.2., Cf. Āsv. ŚS. 3.10.2.
९२. दुशेरावानम् । KŚS. 4.11.7.
९३. KŚS. 20.3.21.
९४. ŚBr. 11.3.1.3.
९५. ŚBr. 11.3.1. 3-4
९६. ŚBr. 2.5.2.15.
९७. Bhāṭṭa Dīpikā on Jaimini 3.8.42, Cf. KŚS. 24.5.20.
९८. मांसं तु सवनीयानां चीदनाविशेषात् । Jaimini 3.8.42.
९९. स वा एष पशुरेवाऽऽत्म्यते अत्पुरोडाशः ।
सर्वेषां वा एष पशूनां मेवेन यजते यः पुरोडाशेन यजते । ABr. 2.9.
KŚS. 22.3.29
१००. KŚS. 22.3.29
१०१. मैत्रावरुणी च वशानूबन्ध्या च । पयस्या वा । Śan. ŚS. 8.12.5-6.
१०२. KŚS. 2.3.5.
१०३. KŚS. 1.2.4.1.

१०४. KSS. 2. 3. 8.
 १०५. ApSt. 1. 13. 6.
 १०६. ApSS. 7. 8. 3.
 १०७. Bhār. SS. 12. 20. 6.
 १०८. ApSS. 15. 2. 14.
 १०९. ApSS. 16. 4. 7.
 ११०. ApSS. 16. 4. 5.
 १११. Bhār. SS. 7. 6. 8.
 ११२. ApSS. 1. 7. 5.
 ११३. Vakh. SS. 11. 9.
 ११४. ApSS. 12. 16. 11.
 ११५. ApSS. 12. 2. 13.
 ११६. SBr. 13. 8. 3. 6.
 ११७. KSS. 2. 3. 8.
 ११८. SBr. 7. 1. 1. 12.
 ११९. B RV. 2. 39. 1.
 १२०. SBr. 6. 3. 1. 30-31.
 १२१. KSS. 1. 3. 38
 १२२. KSS. 15. 5. 20
 १२३. KSS. 15. 5. 25
 १२४. ApSS. 12. 2. 8
 १२५. KSS. 15. 1. 22.
 १२६. ApSS. 12. 2. 10
 १२७. BuddhSS. 15. 31.
 १२८. KSS. 1. 3. 35
 १२९. KSS. 19. 2. 7
 १३०. KSS. 2. 3. 8
 १३१. Vkh. SS. 11. 8.

१३२. Bhār. SS. 11.5. 13.
१३३. KSS. 14. 2. 31.
१३४. KSS. 21. 17. 13.
१३५. KSS. 20. 2. 20.
१३६. ŚBr. 12.7. 2. 13, 15
१३७. KSS. 21. 3. 33.
१३८. ŚBr. 12.7. 2. 13.
१३९. KSS. 1. 3. 34.
१४०. ŚBr. 5. 2. 1. 23.
१४१. Bhār. SS. 11.5. 10.
१४२. KSS. 1. 3. 33
१४३. KSS. 14. 3. 12.
१४४. KSS. 1. 7. 17.
१४५. KSS. 13. 3. 7.
१४६. KSS. 2. 3. 8.
१४७. KSS. 7. 6. 3.
१४८. KSS. 1. 3. 36
१४९. KSS. 7. 19. 1.
१५०. KSS. 21. 3. 7.
१५१. KSS. 1. 3. 37
१५२. KSS. 6. 1. 11.
१५३. तत्मात्स्वर्गकामस्य यूपप्रहरणं युक्तम् । Sayana on At. Brh. 2.3.
१५४. Cf. Supra Ch. III
१५५. फलाशी विविधे कियो रोहितकः सादिरश्च युपवृत्तः । "Bilva has always its association with the auspicious ~~rites~~, rites, it never has its association with the rites connected with death" - Hukam Chand Patyal, VIJ, Vishva Bandhu Com. Vol. Mar-Sep. 1974: p. 272.
१५६. KSS. 6. 1. 29, 24.
१५७. KSS. 7. 2. 13-15

१५८. Śān. ŚS. 13. 29. 5.
 १५९. KŚS. 19. 4. 7.
 १६०. KŚS. 2. 7. 1. Baudh. ŚS. 6. 5.
 १६१. ĀnŚS. 7. 11. 2.
 १६२. Bhār. ŚS. 10. 4. 13.
 १६३. ĀSV. ŚS. 1. 12. 8.
 १६४. MānŚS. 7. 1. 3. 2.
 १६५. KŚS. 19. 2. 9.
 १६६. KŚS. 19. 2. 12.
 १६७. KŚS. 19. 4. 12-13.
 १६८. KŚS. 7. 3. 25.
 १६९. Baudh. ŚS. VI. 1.
 १७०. KŚS. 7. 6. 1.
 १७१. KŚS. 15. 5. 1.
 १७२. KŚS. 15. 3. 19.
 १७३. KŚS. 6. 1. 12.
 १७४. KŚS. 20. 2. 11.
 १७५. ŚPr. 13. 2. 10. 3.
 १७६. KŚS. 7. 2. 12.
 १७७. Mān. ŚS. 1. 1. 3. 10.
 १७८. KŚS. 2. 3. 5.
 १७९. KŚS. 14. 1. 23.
 १८०. ĀSV. ŚS. 9. 4. 12.
 १८१. Bhār. ŚS. 11. 5. 9.
 १८२. KŚS. ४. 1. ९.
 १८३. बाहुमात्र्यः सूचः ---। KŚS. 1. 3. 38
 १८४. Bhār. ŚS. 10. 5. 1.
 १८५. दर्भमयं वासो भवति पवित्रत्वाय । MS. 1. 11. 8.

१८६. Bau dh. ŚS. II. 3. 12.
 १८७. Bau dh. ŚS. III. 1.
 १८८. Bau dh. ŚS. I. 4, KŚS. II. 3. 8.
 १८९. एवं च विनियोग (कार्य) क्रमेणैव पात्राणां मासदनमिति द्रव्यैः, KŚS. 2. 3. 8.
 १९०. Śān. ŚS. 2. 7. 9.
 १९१. Bhār. ŚS. 6. 15. 2.
 १९२. Bau dh. ŚS. II. 10, Ap ŚS. 1. 7. 5.
 १९३. Bau dh. ŚS. 4. 1.
 १९४. Ibid. VI. 1.
 १९५. Bau dh. ŚS. X. I.
 १९६. Ibid. XI. 1.